

THIS IS NOT A WORLD OF RETRIBUTION LUKE XIII, 1-3.

BY THOMAS GIBSON.

It is very improper to suppose that those on whom heavy judgments fall in this world are the worst of men. From the answer of Jesus to the Jews it would appear that they supposed that the Galileans deserved it, and that they meant to pass judgment on the character of those men. The answer of Jesus was a severe reproof of their hasty judgment. They supposed that from the fact these men had been slain by Pilate and their blood mingled with their sacrifices proved that they were very great sinners. The fact that men come to a sudden and violent death is not proof that they are extremely wicked. Jesus did not tell them that they were as bad as the Galileans, but he left them to infer it, for if they did not repent, they must soon likewise be destroyed or perish. And how remarkably this was fulfilled. In the destruction of Jerusalem many of the Jews were slain in the temple while offering sacrifice, and thousands perished in a way similar to the Galileans. (Josephus' Jewish History.)

Jesus himself adds another similar case to warn them, and which they likely judged in the same manner. Upon whom the tower of Siloam fell. The fountain of Siloam was situated at the foot of Mount Zion. Over this fountain or pool was erected a tower, and upon it was stationed a watch. About the time our Savior appeared it fell and killed those eighteen men. The Jews thought that it was a manifestation of divine wrath sent upon them for their great wickedness.

Many good people to-day hold just such opinions in regard to the judgments that come upon the wicked in this world. But it's very unscriptural. Often the most wicked are suffered to prosper here and their punishment reserved for another world, while others are called to suffer much and appear to be under the sore displeasure of God. Ps. lxxiii. This, only, we know, that the wicked shall not always escape; that God is just, and that none who do suffer here, or hereafter, suffer more than they deserve.

Calamities of all kinds are not the

effects of sin. John ix, 3. This was a universal opinion among the Jews, the disciples of Jesus included. John ix, 2. They believed in the doctrine of transmigration of souls. They also believed that an infant might sin before it was born. (Lightfoot.)

That is why they asked the question, "Who did sin, this man, or his parents, that he was born blind?" It was also the doctrine with some that sin in the parents caused deformity in the child. This belief was founded on Lev. xx, 18.

This calamity was an act of providence, not the fault of man. The healing was an act of mercy, and a display of his power. And from this we learn to pity, and not to despise and blame, those who are afflicted with any natural deformity or calamity.

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MORE ABOUT THE NAME OF OUR YOUNG PEOPLE'S ORGANIZATION.

BY J. C. CASSEL.

It is gratifying to learn from the president of the King's Children Society that it is growing and prospering, while I question the propriety of the name I heartily rejoice with the president in the success of the work, and appreciate his ability, and the wisdom of his call to the position and all the more because he was able to make it a success under the disadvantages of an ill-chosen name. I am, however, sorry that he is content with partial success when full and complete success might attend his efforts, by simply dropping the presumptuous name of King's Children and call the society the National Young People's Society of the Brethren church, as he chooses to do by way of qualification of the non-presumptuous name in his advertisements, and call to the convention, notwithstanding the squirming under the charges of presumption the fact still remains that Jesus said, "Not everyone that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say unto me in that day Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? Then I will profess unto them, I never knew you: depart from me, ye that work iniquity. Mat. vii, 21, 23. I do not want to cast reflections upon our Young People's Society, but the probability is that there will be some of the characters among them that are described in the

words of the Savior, if not, it will surpass every other religious society that has ever come under my observation; as far as my limited experience goes there are a good many young people that to all appearances do not remain the children of the great King very long. I therefore prefer to let the King do his own adopting, and content myself with presenting, and pleading for the subject: the crowning takes place at the end of the race.

Granting for argument's sake that the present name has all of the eleven advantages that my critic claims for it, if it is sufficiently objectionable still to keep some young people out of the society or to prevent hearty co-operation of all the Young People's Societies in the Brotherhood, it would be the part of wisdom to abandon it and adopt a name universally acceptable which I think altogether possible. All institutions depending entirely upon the simple volition of people for their success should have every objectionable feature eliminated from them: it is not majorities, but unanimity that we should strive for.

I have no "axe to grind," no personal ambition to gratify in this controversy, and I am too well acquainted with human nature to expect the present active agents of the society to submit to a change of name, but I believe that the objectionableness of the name has, during the past year kept some people, and some societies from heartily co-operating with the work; I believe it will do the same next year, and so on through successive years even after its promoters are dead and gone; under these convictions it is my duty to protest, and with the protest invest the case; earnestly hoping and trusting that under whatever name, the young people of our church may become a strong combination for good.

I want to publicly commend our *Editor* for the wisdom he exercises in submitting controversial articles first to the parties most intimately interested before publishing them so that both sides can be heard at once.

Perfection is the measure of heaven, and the wish to be perfect the measure of man.—Goethe.

The most that the devil wants of a church member is the least he will do for his church. The least that God wants is the most he can do.

If only for an hour men get at least a glimpse of the larger, nobler life; the grind is taken away from life, and visions of peace stir the energies of hope.—Berry.